

# The Brethren's Evangelist.

H. R. HOLSINGER & CO.,

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## UNTIL THE END.

BY MARGARET J. PRESTON.

To do God's will—that's all  
That need concern us; not to earp or ask  
The meaning of it; but to apply our task  
Whatever may befall:  
Accepting good or ill as he shall send,  
And wait until the end.

What if a spire of grass  
Should dare assert itself against his power,  
And question wherefore he withheld the shower,  
Or let the tempest pass  
To shred its stem and pour its juices out,  
Or shrivel it with drought?

Each atom God hath made  
Yields to his primal law obedience true,  
Whether it be a star, a drop of dew,  
Forest or ferny blade,  
Should one resist the world would feel the spell;  
"Behold! a miracle!"

If nature thus can bow  
With acquiescence, absolute, profound,  
Before the mysteries that gird her round,  
Nor ever disallow  
The pressure of the Hand above her, why  
Should not this conscious I?

Wherefore is man so loth,  
Without presumptuous quest into the cause  
Of this or that, in God's inviolate laws,  
To trust as nature doth,  
Content, although he may not comprehend,  
To wait until the end.

## A SHORT SERMON.

BY MUNSON.

"For an angel went down at a certain season into the pool and troubled the water," John 5: 4.

The Jews believed that "an angel came down" and disturbed the water in the pool of Bethesda at certain seasons of the year, and that those "who first stepped into the pool after the water was troubled, would be made whole." A "stagnant pool" may well represent an undisturbed public sentiment; it represents a people opposed to agitation. "Troubled water" may very properly represent agitation in the moral and religious world, as the result of animated discussion. The great improvement in the moral and religious world are largely the result of earnest and intelligent discussion. The apostles were able debaters. They were agitators. They were accused by the old conservatives of "turning the world upside down." They knew that they could not reform the Pharisees or Sadducees; so they commenced on a new foundation—Christ—and built a new church—the "Christian." It is a rare thing that an old party is reformed. They "troubled the waters," as their Master had done, and when commanded to do so no more, their answer was, that "they should obey God rather than man."

Luther was an agitator. He was an angel that troubled the filthy pool of Catholicism in Europe. Wesley was an agitator. He troubled England for a long time. He stirred the waters of Antinomianism from center to circumference. The early Christian ministers in this country were agitators. They were not after salary—though it would have been better for them and for their successors if they had attached more value to salary than they did. It is their great zeal they pulled up some of the wheat while pulling up the tares. These agitators did a great and good work. Wherever they preached they went down into the pool of theological and practical error, and disturbed the waters. They gave the people a new creed—the Bible.

Agitation has done much for the moral and religious world. Some one must go ahead of the people, or the mass of the people will not move at all. You take the temperance question in this country and look it over carefully and it will be seen that it has advanced in localities where there have been earnest and determined agitators and nowhere else. The temperance men who are cursed by the politicians to-day because they troubled the pool of iniquity will receive the thanks of the next generation. Rev. D. Cheever, of Massachusetts, was whipped by a distiller, and afterwards imprisoned, because he had a "dream," and published it, about "Deacon Giles' distillery." The Doctor "troubled the waters" pretty thoroughly. On being released from prison he still "troubled the waters."

Public sentiment has greatly improved in the last fifty years, and to-day it will be no easy thing for a man of known drinking habits to gain admission to any evangelical church in this country. Drinking has become

so disgraceful that if men of intelligence and high social position drink liquor they do it "on the sly," and not openly, or especially in the presence of ladies.

There are many very good men who are opposed to temperance agitation. They don't talk temperance, nor pray for the advancement of the cause, nor do they vote for temperance men, unless they are nominated by their political party; but they don't drink. Such men must have credit for all they are worth. They need it. They don't want ministers to preach temperance on the Sabbath, and don't like to hear much said about prohibition. They think well of having a prohibitory law if you don't enforce it and get the people excited. They don't want the "waters troubled." They don't want men to sell rum to their children, but if they sell to other people's children they won't make any trouble about it.

Under the "blue laws" of Connecticut, if a man stole an article of clothing he had to carry it through the streets attended by a man beating a drum. The thief had to continually repeat the words, "I stole this article." When a man sells liquor and gets his customer intoxicated, if there was a law that would compel the rum-seller to wheel his customer home, and all the way repeat the sentence, "This drunken man bought his rum of me," it would reduce the number of grogshops very effectively.

## LOVE.

C. FORNEY.

This morning I thought I would communicate a few thoughts for the readers of the EVANGELIST, and could think of nothing practically more important than love.—The love of God.

God is love. Without love we can not be Christians. To be Christians we must be Christ-like. We must love, first, God, and secondly, our fellowman. Unless we love God and one another we cannot be Christians. To love God we must keep his commandments. Jesus made a practical demonstration of the Father's will in his mission. It was the Father's will he came to do, not his own. Self was in no way connected with the work of Christ. He "made himself of no reputation." He declared, "not my will but thy will, O God, be done."

A great portion of his mission on earth was to denounce selfishness. Man became selfish and took his own instead of God's way and thereby fell under the displeasure of his Maker. How meek and mild the Savior was in all he did. His chief object and delight was to do good unto his fellowmen. No degree of suffering was too great for him to endure in order to better the condition of the human family. His love was ever manifest. His life was a living witness of his claims. He that is ready without a murmur to lay down his life for his friends, yea for his enemies, has love beyond a brother. Jesus did it and prayed his heavenly Father to forgive them who were his betrayers and murderers. Jesus loved us—loved us first and while we were his enemies. And now we are commanded to love him because he first loved us. He has given us the example, will we accept it and do his commandments. He is now seated at God's right hand as our intercessor. His labor of love is unceasing. Oh, his love. It is worthy of our highest admiration. He came to establish peace among us. We are commanded to love one another as Christ loved us. How does our life compare with the high calling of our profession? Too often we depend on one another, or fear that some one might say we are too forward; and thus instead of doing our duty in the church, we either wait for some brother or sister to do it for us, or be intimidated so that we neglect our duty altogether. We should remember that we each have a duty to perform, that, in God's vineyard all must work. No idlers are needed there. In the Brethren church we must be firmly united in carrying on the good work. Be not discouraged. God will bless us if we trust him and labor faithfully in his cause. We have now resumed the old platform of the brethren—the Gospel alone. May God help us to adorn the profession we make, and practice what we preach.

Burr Oak, Kans.

## The Eldest Daughter of the Home.

Below are a few words taken from a lengthy article in the *Christian at Work*, that we wish to bring especially under your eye, as eldest daughter. Read it carefully, prayerfully, and at its close, when you reach the question: "Is there any remedy?" commune with yourself and see if you cannot so far give an answer as to be able, in your own mother's case to make the precious boon hers. Only an hour! You can for that small space watch over her rights and assist in having them respected. For that a little bit of the day is hers by right cannot be denied.

At one time in her early married life, when Mrs. Elizabeth Prentiss was struggling under a pressure of care, ill health of herself and her children, united with the soreness of bereavement, we find her saying: "A little room all my own, a regular hour morning and night all my own, would enable me, I think, to say, 'Now let life do its worst.'"

And out of her own experience many a tried, worn housewife and mother echoes this cry from her very heart. What a boon would be the undisturbed quiet of a little room! It would ward off many a nervous headache; it would help keep from utterance many a sharp hasty word, which, when tired and tried, comes too easily to the lips; it would give clearer thought for domestic tangles, and fresh vigor to take up the domestic burdens. A little time "all her own;" she will not spend the brief moment selfishly; she only desires a breathing spell, as it were,

To mend the nets of usefulness,  
And rest awhile for duties.

Said an aged woman: "I used to take my baby and go to a little closet under the stairs and pray." Her room was full of little children, of those passing in and out; there was no place of retirement for her, save the closet under the stairs.

Father has his study, or the sitting room to retire to when he returns from business. Hattie and Carrie have their own pretty rooms, and Tom and Ned their special sanctums. All may turn the key, if necessary, to keep out intruders—but mother? She writes her letters (if she can), and answers little Will's, and Nellie's thousand and one questions, confers with Bridget or Dinah, who enter without knocking, on culinary matters, and tells father where the tack hammer is, and promises Tom to clean his coat collar; she performs her afternoon (or any other) toilet in the most hasty manner, liable to interruption from any member of the family; she reads her Bible amid the ceaseless questionings of the little ones, and the hum of conversation among the older ones.

"But she is used to it. She don't mind it." Is she? Don't she? There was no tenderer wife and mother than Mrs. Prentiss, yet hear her long for the little room all her own. And I care not how loving and care-taking for her household a mother may be, there must be hours when every earnest soul longs to be alone with itself.

Is there any remedy? I trow not. Yet the household, aye, even the guest might often be more considerate of the mother's privacy.

## Fidelity to Conscience.

An esteemed clerk in a bank in New York, was requested by the president of the bank on Saturday afternoon to come to the bank the next day and help bring up the back work. He declined. The president insisted, and he still declined. The president threatened to discharge him unless he would perform the work required of him on the Sabbath. He still declined and was discharged, with no prospect of further employment, but with an approving conscience. Soon after, a new bank was organized and a trusty man was sought for cashier. The president who discharged this clerk was inquired of, and he mentioned this young man and the circumstances of his discharge. He was immediately chosen cashier, thus securing a higher office and a larger salary. A consistent, conscientious Christian life commends itself to every man's conscience in the sight of God.—*Religious Herald*.

A poor, wild Irish boy, taught in a Mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart."

## Trans-Missouri Flashes.

Weather fine—only a little too warm. Brother H. R. Holsinger will visit at the writer's house, this afternoon, Oct. 13th.

Our lovefeast on the 11th was—well, it was just good. Holsinger preached, and so of course, that was good also.

Though, according to Elder Wm. Gish, brother Holsinger be a "rotten apple," his sermons are sound and truthful. Wish we had more such apples.

We need a convention for more thorough organization.

The best doctrine is often applied by inferior methods.

Doctrine is not method, neither is method doctrine. What we need is suitable relationship between the two.

A strange fact: Elder Gish's "rotten apples" are the most highly prized by the best judges of good fruit.

To-morrow we meet for church work. Brother Holsinger will then make his college wants known to this church. Hope the response will be satisfactory.

Infidels often boast of their superior education. Wonder in whose school they were taught?

Paul was glad when Christ was preached, even if done through envy. See Phil. 1st chapter. He wanted men to get acquainted with Christ.

A thorough personal acquaintance with Christ presents the most complete evidence of his divine reality.

I believe it would be more Christ-like if Christian women would leave feathers and flounces off their heads and every other part of their dress.

God bless the truth,

Wherever found,  
On Jewish or on Gentile ground.

I believe it would be more Christ-like if Christian men would adhere to the principle of "modest apparel," and become non-indulgent in every useless habit.

All the civilized world bears witness that there is power in the name of Christ. Thus far it has proven not only the most but the only successful power against that which debases mankind, and its safeguardship is inconceivably and grandly sublime.

Everybody should subscribe for the BRETHREN'S EVANGELIST.

W. J. H. BAUMAN.

Morrill, Kansas, Oct. 13.

## A SPIRITUALIZING FURNACE.

BY JOHN DUKE MCFADEN.

Having an opportunity to visit the "Shaw mine," near Meyersdale, Pa., I did so in company with brother John Olinger; brother Askey, the track master, became our guide. With our little lamps, we started on our tour, which to me was of great interest, never having had the pleasure of such a journey. After passing through the miles of dark streets, and coal-pillared rooms, and observing the manner of digging the black diamonds, we returned, but before leaving the mine, we turned to the right, and visited the furnace.

The furnace is in a side room, from this room to the top of the hill, a distance of sixty feet, is an opening six feet in diameter; this opening is called an air shaft. The furnace is just under this air shaft, and is absolutely essential. The dark avenues must be emptied of foul air and filled with pure air so the miners can live and work. The air shaft without the furnace would be of little use. The air would not circulate through the mine. The furnace glowing hot, forces the air to circulate through the mine.

The German Baptist church is a great mine containing much that is valuable, but the avenues and men-pillared rooms are filled with foul air, and instead of successful workmen and an enriched world, there is spiritual poverty and death.

The Progressive church stands between this mine and the air shaft of heaven, the fire is burning, the pure air is circulating, the workmen will revive, and we will be the savor of life unto life, and not the savor of death unto death. Keep the furnace glowing, brethren.

Praising God for what we have is praying for what is yet to be done for us.